

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—I JOHN 1: 6, 7.

No. 5. Vol. LXII

Thursday, February 1, 1890.

Price One Penny.

DIFFERENT GLORIES.

A CORRESPONDENT of the *Deseret News* is disturbed in mind over a conflict, as he regards it, between statements in the revelation to Joseph Smith and Sidney Rigdon, recorded in Doctrine and Covenants, section 76, verses 71-76, and in a revelation received in the Kirtland Temple, four years later, as spoken of in the Historical Record, page 65. He asks for light on the subject.

In the verses of The Vision referred to, and beheld February 16, 1832, it is shown that among those who will inherit the terrestrial kingdom are they,

"Who received not the testimony of Jesus in the flesh but afterwards received it." (Verse 74).

But in the revelation received January 21, 1836, it is said:

"All who have died without a knowledge of this Gospel who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it who would have received it with all their hearts, shall be heirs of that kingdom, for I the Lord will judge all men according to their works, according to the desire of their hearts."

The conflict between these two revelations is only in the mind of our correspondent. In verse 73 it is stated,

"And also they are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh."

This conveys the idea that those who receive only the terrestrial glory and not the celestial—the glory of the moon and not of the sun—are per-

sons who had some opportunity of receiving the light and the truth and did not avail themselves of it, or who would not have obeyed it in its fulness if they had been blessed with that privilege. Among them it is said,

"These are they who are honorable men of the earth, who were blinded by the craftiness of men."

They did not so wilfully reject the Gospel as the class who are "thrust down to hell," and when redeemed in the last resurrection, enter the celestial glory—the glory of the stars—and therefore the former are not "beaten with many stripes," and receive their redemption sooner and attain to a higher degree of glory than the latter.

But the class spoken of in the later revelation are those who died without the opportunity of hearing the fullness of the Gospel, but if they had been so blessed would have received it "with all their hearts." Justice would say that if, through no fault of theirs, they were unable to show their willingness to obey the truth on earth, but exhibited that obedience at once and completely, when preached to in the spirit world, they should not be deprived of the glory promised to those who are "valiant in the testimony of Jesus," and are entitled to "a crown in the kingdom of the Father." The difference in the two classes is obvious.

One thing is certain: Our God is a just Judge and a merciful Father. All His children will be redeemed who are redeemable. Only those who have received the light to the degree of absolute knowledge, and power to the extent of attaining to the highest glory, and then wilfully sin against that light and prostitute that power, in resistance to God and His laws, imbibing the spirit of murder and anti-Christ, even to acquiescence in the shedding of Christ's innocent blood, are numbered with the "sons of perdition," and receive the fate of Satan and his angels. All the rest will be brought forth, through the atonement of the Redeemer, and will enter into that glory for which they are fitted by their own acts, for "every man will be judged according to his works."

There is but one true, everlasting Gospel, as there is but one Savior. Every soul of Adam's race, either in the body or in the spirit, will have the opportunity of hearing and embracing or rejecting it. Those who accept it in the flesh and endure unto the end, "overcoming all things," will inherit all things and enter into the glory of the sun—the celestial, where are the Father and the Son in the fullness of eternal glory. Those who would have been thus valiant and obedient, if living on earth when that Gospel was had among men, and prove that to the satisfaction of Eternal Justice in the spirit world, will inherit the same glory.

People who fail to receive the Gospel in its fullness, not through actual wilful sin against great light, but through a variety of causes, and who fail to prepare themselves for the celestial kingdom; with others who rejected the word preached to them on earth but afterwards received it in the spirit, and showed their worthiness for the terrestrial kingdom, will receive that degree of glory likened to the moon as contrasted with the sun

The wicked, who wilfully shut their eyes to the light, or who corrupt themselves by sin and array themselves against God and His Christ, but who are not among them that deny the Holy Ghost after having received it, will have to pay "the uttermost farthing" for their crimes and wickedness, and when redeemed in the last resurrection will have only the telestial kingdom or glory of the stars, differing therein according to their various degrees of fitness, determined by their works and intents and efforts.

When the work of redemption is completed, those who are kings and priests unto God will minister to the inhabitants of the terrestrial world and they to the telestial, and salvation will come to all the sons and daughters of Adam's race except those whom it is impossible to redeem. Then justice and mercy will each have its own, Christ will have conquered Satan and hell and death, and God the Eternal Father will be glorified in the happiness and progress of His redeemed children, and He will be "all in all."—*Deseret News*.

QUIET CHATS. No. 4.

[Concluded from page 62.]

MR. WHITE. But I think we have wandered away a little from the question of baptism, which is hardly completed yet.

MR. B. Surely there can be nothing more as to that, it was an essential if not a saving ordinance.

MR. W. You have anticipated me a little, surely there is a salvatory element in all divine ordinance, and salvation is too precious to stake it on personal views; again Peter said of this ordinance, "As the ark saved Noah, so also doth baptism now save us," writing to the Saints in strict harmony with that remarkable saying, "Except a man be born of the water, and of the Spirit *he cannot enter* the kingdom of heaven," and it is hardly fair for stricken, fallen man to cavil any more than ancient Israel at "the serpent of brass," Naaman at the prophet's command to dip seven times in Jordan, or than Gideon who went with thirty-two thousand men against the Midianites, while the Lord took "three hundred that lapped water like a dog," and by them won a glorious victory.

MR. B. We have no more need of controversy as to baptism I think, we are satisfied as to its necessity, its mode, its subjects, its purpose and its efficiency, I would like to be baptized, but where shall I apply? Surely not to the Churches or to ministers, who dispute or disagree in regard to it.

MR. W. Well hardly so, if the repentant convert must believe, surely the administrator must believe also, and they must believe alike or why should division be so much deprecated by Paul and unity so insisted upon? See I Cor. 1: 7, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment." The essential genius of the Gospel plan, spirit and work is, that "with all lowliness and meekness, with long-

suffering, favoring one another in love," there should be an "endeavoring to keep the unity of the Spirit in the bonds of peace," Eph. 4: 2, 3.

MR. B. I agree with you perfectly, for even in human organization, "Unity is strength," and in divine or revealed things this should be absolute and outside of any controversy from the subordinate.

MR. W. That conclusion brings us close to the necessity for authoritative teaching and action, and there has been full provision made in the Gospel and Church for "the unity of the faith," that men might "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

MR. B. Surely after all our conclusions on associate topics, we can agree as to the necessity for authorized and qualified teachers and teaching.

MR. W. We have reached the point I have been aiming at, at last; if you are to be baptized, you want an authorized administrator or the results anticipated might not be received, for if human experience requires order and recognizes authority, surely in acceptance, compliance and performance with things revealed there must be an order more rigid and decided.

MR. B. I hardly comprehend you, but infer that as men require official appointment to act in civil and governmental affairs, religious things should require authority also; but then, where shall we find that authority?

MR. W. You may well ask that question; in the multiplicity of theories, creeds and churches, any ordinary man may very easily be bewildered and reject the whole.

MR. B. That is a pretty hard conclusion to reach, but it would seem as if God and Christ did or could teach or give commandment and ordinance, they could also provide authority.

MR. W. We concluded long ago that Jesus was sent expressly and by the highest authority; you know he declared that "the Father sent him," that he taught only that which he had been commanded, yet He said to His Apostles, "As the Father hath sent me, even so send I you," and again, "Ye have not chosen me, but I have chosen you and ordained you," John 20: 21; 15: 16. Furthermore, in Rom. 10: 14, 15, this pertinent query is asked in reference to the unbelieving world, "How shall they hear without a preacher, and how shall they preach except they be sent?" In Hebrews 5: 1, 4, you will read, "Every high priest taken from among men is ordained for men in things pertaining to God," and "no man taketh this honor unto himself, but he that is called of God as was Aaron." Paul in speaking of himself, says, "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." He also declared himself, Rom. 1: 1, "a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God," and this he repeated many times in his Epistles, that he had been set apart and ordained as were his predecessors and associates who were set apart and named Apostles by the Savior Himself, *they* held the keys of this ministry, and they called and "ordained them elders in every church."

MR. B. You must have concluded then that there is no legitimate authority in any of the Churches to officiate in the name of Jesus Christ.

MR. W. I have long ago concluded that the best evidence any one who assumes that authority can give, is that he proclaims the same doctrine, commends the same ordinances, and leads men to expect the same results; failing in this, however earnest, self-sacrificing, gifted or appointed, he would lack the first grand requisite for recognition, and yet there is a charity (spurious by the way) which would commend him, recognize him, approve of and submit to him without query, while the New Testament expressly if harshly says, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds," 2 John 9: 10.

MR. B. That looks terribly uncharitable, no wonder the early Christians suffered isolation or persecution, thus to assume that they were right and everyone else was wrong. Ah we could not do that in these days, liberal and tolerant as they are said to be, without a storm of stern denial.

MR. W. And yet this expression which would arouse the ire of men is no more positive than Paul's expression, "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed"; and as reason for this decision he says further, "I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ," Gal. 1: 11, 12.

MR. B. Well, all are not Apostles, all are not called, or endowed, or authorized, or so confident and positive.

MR. W. True! But this is strictly in keeping with the Savior's declaration, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

MR. B. You have certainly made a case. It astounds me, and my surprise is as to how you found it all out, and then put it together.

MR. W. We have had a lengthy interview, your wife and little family are weary, and the hour is late—too late to take up another branch; but you are doing pretty well, you are traversing a new field and yet we are not far from the fence line; still there are unexplored principles yet, doctrines to come, ordinances to understand, truth to be made manifest, and time for study and reflection is needed; you have entered upon a great subject, you have discovered a new world, you are full of new and strange thoughts, and you know the old proverb, "Enough is as good as a feast."

MRS. B. Mr. White, I have followed you with great interest; I had no idea that any man could say so much on religion, and I have been religious all my life, that is, in my way.

JOHN. I tell you I want to be a preacher, for that kind of talk will do men good, every man must believe that, and of course there would be a rush for baptism if they could only hear Mr. White.

MR. W. Oh you do me too much honor and I assure you the Christian world are far more ready to believe the Bible closed, than they are to believe it open.

MR. B. They don't read it, man! That is to say, I never read it, at least not as you do.

LUCY. You will have to tell it like Mr. White, surely they would believe you!

MR. B. Oh I should need a great deal of training. Why I can hardly believe it yet myself. It's too big, too grand, too true! I'm done, for I can't get it out of my head, and now I am worse off than ever if there is no authority.

MR. W. Don't you borrow any trouble, take my first advice, the light is breaking; "Truth is mighty and it will prevail"! But I must indeed be going and yet I linger for I love to talk of the Gospel of Jesus Christ.

MR. B. But you say there is more yet, and I can hardly wait for it, though I fully believe you haven't told it all.

MR. W. Wait and see, I told you that our subject covered a great deal of ground, God's plan of human redemption is no shallow subject, it includes the eternities, and we are only on the threshold yet. Good night! God bless you all. Good night!

MR. B. Well wife, that's a surprising man, why our preachers are no where it seems to me!

MRS. B. Oh yes they are, but they have not been at the same school, Mr. White has taken his degree in the University of Truth, surely God has been his teacher and we have been in the dark.

JOHN. I wish he was coming again tomorrow.

LUCY. I wish he lived here all the time.

N.

THE HOLY YEAR.

THE din of war and of war's "excursions and alarums" is the probable cause that the important event known throughout Catholicity as the opening of the Holy Year, has been allowed by the papers to pass by with such scant notice. The word Jubilee in this instance is derived from the Hebrew *yobel*, signifying a well-known sacred institution among the Jews celebrated every fiftieth year. In this Sabbatical year slaves and servants were released from bondage, debts were remitted, lands were restored to their owners, prisoners were pardoned, and a multitude of philanthropical theories were carried into practice. The word *yobel* signifies a sort of horn, the blasting of which announced the opening of the Semitic Holy Year. In the Roman Catholic Church the Jubilee, founded upon the Jewish ideal, was not formally instituted until the reign of Boniface VIII., who issued for the year 1300 a plenary indulgence to all pilgrims who visited thirty times the churches of St. Peter and St. Paul, if they were Romans, and fifteen times if they were strangers. Clement VI., forty-three years later, made the Jubilee recur every fiftieth year, and added to the churches to be visited the splendid Cathedral-basilica of St. John of Lateran. According to Villani, during the Jubilee of 1305 not less than

300,000 pilgrims flocked to Rome. Among the more prominent of them were Charles of Valois, Charles Martial, King of Hungary, and Dante, who on this occasion represented the illustrious city which had the great honour to be his birthplace.

The Popes were at Avignon when the second Jubilee was promulgated, but Cola di Rienzi induced Clement VI. to grant to the Roman basilicas the same indulgences that would have been bestowed upon them had the Pontiff been at the Vatican. The Popes were back in the Eternal City when the third Jubilee occurred under Urban VI., but neither this Jubilee nor the succeeding one under Boniface IX. was very successful. By this time the Jubilee was decreed to take place every succeeding twenty-fifth year. Pope Martin V., in 1450, issued an invitation to all Christian Princes and peoples throughout the then known world to visit Rome and win remission of their sins by penance and repentance. The Bishops, the parochial clergy, and above all the friars, received special instructions to awaken general enthusiasm, with the result that the crowd of pilgrims was so great, and ordinary accommodation was so far exceeded, that thousands had to sleep in the streets and piazzas, and even in the boats upon the Tiber. Unfortunately, the pest broke out, and a vast number of pilgrims lost their lives. "The people fell dead in the streets like flies," says a contemporary, "and never was there seen so much misery and horror before." The climax of misery came in November, when there was a terrible overflow of the Tiber, and the remaining pilgrims had to gain their indulgences by visiting the various churches in boats. . . .

The early years of this century were passed in a very disastrous and confused manner, and as Pope Pius VI. was a prisoner of the French there was no celebration of the Jubilee. Leo XII. re-opened the Sacred Gate in 1825, in the presence of a great concourse of pilgrims and of the great grandfather and grandmother of the present King of Italy, Victor Emmanuel IV., and Maria Theresa of Naples. There was no Jubilee in 1850, some writers to the contrary notwithstanding, for Pope Pius IX. was still in exile at Gaeta, and the Jubilee of 1875 was for political reasons celebrated privately, even the ceremony of breaking open the Holy Door being omitted.

The Jubilee of 1899 is more fortunate. At Christmas the universally venerated Leo XIII. unclosed the Sacred Door with all the majestic ceremonial that characterizes great Pontifical functions. Nothing occurred to mar the harmony of a scene praised by Protestant and some anti-Papal Italian writers as one of the most imposing imaginable, except the sudden and rather disorderly scramble into the vast church of some 30,000 to 40,000 persons the moment the Holy Door was thrown open.—*Speaker*.

EACH one of us is bound to make the little circle in which he lives better and happier; each one of us is bound to see that out of that small circle the widest good may flow; each one of us may have fixed in his mind the thought that out of a single household may flow influences which shall stimulate the whole commonwealth and the whole civilized world.—
DEAN STANLEY.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 1, 1900.

OBEDIENCE NOT SERVILITY.

To many the word obedience has an unpleasant sound, as it arouses thoughts of humiliation and servility, but by careful investigation it will be found—anomalous as it may seem—that true freedom is to be found only by obedience to law; this is equally true in respect to the laws of nature, the laws of man, or the laws of God as expressed in revelation.

Harmony in the creations of God and in all lines of life is the direct result of obedience to law, while disobedience brings discord and misery. Obedience to the laws of health will be rewarded by immunity from the evils of disease, but, as man's knowledge of those laws is very limited, he often violates them ignorantly and suffers in consequence. Man's whole duty is to learn the laws of his being and obey them, for "Knowledge is power," that is, knowledge of law gives power to obey, to reap the reward of obedience and to avoid the evils of disobedience.

As a reward for learning and obeying the laws of Nature, she yields up her treasures to man and her invisible powers become his willing servants; but knowledge alone without obedience will bring no reward. A knowledge of the mariner's compass with the laws by which it works will be of no use to the navigator unless he is willing to obey the direction of its guiding finger. Edison has spent his life studying the laws of electricity that by obedience to them he may manipulate those subtle powers and make them minister to the needs of his fellow men, but should he refuse to obey those laws, his power would vanish like that of Samson when shorn of his locks. In music a strict obedience to its law produces sweet harmony, while the opposite results in nothing but discord. The farmer who learns the laws of plant life and growth and follows them most closely gets the best returns for his labor and is most contented in his avocation.

The heavenly bodies move in their respective spheres in accordance with law, and our earth fills the design of the Creator and brings about the conditions necessary to make it a fit habitation for the human race; and, in obedience to the divine decree, it yields forth in abundance for man's sustenance and pleasure; but who can imagine the disaster that would come to the denizens of earth should it rebel against the divine order and assert its independence by wandering off in space far from the benign influence of "Old King Sol"? What would be man's condition if those things of earth on which he depends for sustenance should suddenly become refractory and refuse to obey the law, "Let the earth bring forth

grass, the herb yielding seed, and the fruit tree yielding fruit after his kind!" Suppose that the animal creation should refuse to obey the command "Be fruitful and multiply;" suppose the metals that are so useful to mankind should break the laws of their nature, and become as brittle as glass; suppose the waters refused to obey the law of gravitation and should wander off over the land; suppose the plants should become sulky and grow with their tops downward and their roots extending in the air; suppose the various organs of the body should refuse to obey the mandates of the will and to act in the sphere designed by the Creator! But no, these are not outlaws, they all work in harmony with the laws of their being as designed by their Creator. Among all the creations of God man seems to be the only rebel—the only one that determines to be a law unto himself, and, although endowed with divine intelligence, he is found breaking all the laws of nature, of man and of God; not fully realizing that he is an essential part of the universe, and that the only true freedom is in living and acting in harmony with law—the law of his own being, the moral law, the law of God. As men gain physical power by obedience to the laws of nature, so they gain moral power by obedience to moral law and spiritual power by obedience to the laws of spiritual life.

This principle is as necessary in the affairs of every day life and in earthly government as in the laws of nature. There is no humiliation in obedience to the law of the land, but quite the opposite, it is the law breaker that is humiliated and brought into bondage. Obedience is necessary in the army, and herein lies its strength. In all the various industries one guiding hand directs each department or confusion and failure would be the result.

On many occasions during the world's history, the Lord has revealed, by the mouths of His holy prophets, laws pertaining to the moral and spiritual welfare of His children, and to all these He has required strict obedience; but, as in regard to the laws of nature, men have been left free to obey and gain freedom and power or to disobey and suffer serious consequences. Even Christ came not to do his own will but the will of the Father. Paul tells us, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."

In order that none may be deceived by false teachers, Jesus gave an infallible rule by which to test. "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

A. W.

PRESIDENT F. F. HINTZE, of the Turkish Mission, arrived in Liverpool on Saturday, January 27th, on his way home, after two years' labor in the far East.

In the fall of 1897, Elder Hintze was called to accompany Apostle A. H. Lund to Turkey and the Holy Land, with a view of organizing the Church more fully there, and also to see what could be done for the temporal benefit of the saints.

In January, 1898, they passed through England, and about March 1st

arrived in Aintab, Syria. At Aintab they held a conference, where all the native branches were represented. The Church was organized more fully, and a number of worthy men were ordained to the priesthood. They found the saints very poor in temporal affairs, but rich in the spirit of the Gospel. The people related many instances where the Spirit of God had been made manifest in a powerful manner in their behalf.

During their stay in Aintab they baptized 25 persons. One sister who had suffered for years from an incurable malady was healed instantly, though the doctors who treated her pronounced her incurable.

They found the people very much different in character from any other nation with whom they had formerly been associated. Yet it was evident that they could and did enjoy a fair measure of the Holy Spirit. Their weakness is instability of character. In the line of spirituality they are very bright. They usually understand well the Word of the Lord as written in the Bible. They are good in argument and interesting in conversation. Having been driven to the wall by oppression and despotism, they are almost hopeless in the world. They see no relief in the future, but feel as a nation that they have no friends in the world. The saints have the love of Zion, with the hope of Israel and deliverance the same as the saints in any other country. All things considered, the Armenians are not worse than any other people, but as many of them are unreliable in their statements and acts, association with them becomes very tiresome. Looking at them from a reasonable point of view, it is but fair to say that had they the opportunity of more favored nations there would be many bright and honest souls to harvest there for ornaments in the Kingdom of God.

During the spring of 1898 they, with others, travelled through the Holy Land, and had a most valuable and enjoyable experience in visiting Damascus, Nazareth, Samaria, Jerusalem, and many cities on the coast, and gathered much information concerning their special mission.

After their labors were completed in Palestine, Apostle Lund left for Zion. As Elder Hintze had been appointed Pastor of the Turkish Mission, he at once left for Asia Minor to visit all the branches in their homes. During the summer he visited all the saints in the three branches at Aleppo, Aintab and Zara, as well as saints and friends in many other cities. He found the saints all well and happy, and hopeful for the advance and re-establishment of the Church of Christ in its full power and authority.

In the fall and winter of 1898 he revisited Palestine in the interest of the Mission; after revisiting some of the saints in Syria he returned to Constantinople. During his stay there the Lord opened up an effectual door for printing the Word of the Lord. The Elders had been struggling for about 14 years to obtain this privilege. He printed 29,000 tracts, and also translated 28 sections of the Doctrine and Covenants into Turkish, and began translating the Book of Mormon.

There are now over 100 members of the Church in Turkey. The prospects are very fair for more members, but more Elders are needed to spread the Gospel.

Owing to the peculiar situation in Turkey, the difficulty of the language and other circumstances pertaining to the return of Judah and Israel as promised, the mission there is in quite an unsettled condition, so to speak.

During the year 1899 they had the pleasure to plant the Gospel in Roumania. Elder Mischa Markow, is now in Bucharest, where he has had the privilege of baptizing a couple of men, and there are several investigators. The prospects are that there will soon be a mission opened in the Balkan Nations. The Gospel has never been preached there in this dispensation, and evidently there are many honest souls among that strange people. The people there are principally Orthodox Greek, and are very fanatical; but with care and the blessings of the Lord the Gospel can be preached there, the people be warned, and the honest gathered out before the judgments of God fall upon the nations of the earth.

Elder Hintze speaks very complimentary of the labors of the Elders in Turkey. They have done a good work, and if those who follow after will seek to sympathize with the people and, in humility before the Lord, will follow the footsteps of the former Elders, a good work will be done and the name of the Lord be glorified in their labors; and as soon as He opens up the way, the Saints will begin to occupy the Land of Promise, and its former blessings will return.

Altogether Elder Hintze has had a pleasant Mission. The Lord seems to have opened up his way in all cases and helped him in many difficult trials and positions. His work in that land, for the present, seems to have come to a close and he returns with pleasure and joy to his mountain home.

He desires, through the STAR, to express his heartfelt thanks for and appreciation of the kindness extended him by the Elders and Saints in the various parts of the European Mission where he has visited.

On Friday evening, January 19, 1900, by special request of The Bootle Masonic Hall Eclectic Society, President Henry W. Naisbitt delivered a lecture in the Masonic Hall, Merton Road, Bootle, on "Mormonism as a Revelation." The weather being unfavorable, there was not so large a turnout as the circumstances merited. The President of the society was absent on account of poor health, but the chair was ably filled by Mr. J. Norton. The lecture was well delivered and appeared to be duly appreciated. At the close many questions were asked, and as many as time would allow were satisfactorily answered. The Chairman and the Secretary expressed themselves as well pleased to hear the subject from the "Mormon" standpoint, as previously they had heard only from those opposed to the system. They thought all should cast prejudice aside and listen to both sides of a question that intelligent opinions might be formed.

With Elder Naisbitt's consent, it was proposed to place his name on the next syllabus for another lecture.

On Tuesday last we gave the parting handshake to Elder Heber B.

Smith, who has been laboring in the business department of this office for the past five months, and by his courtesy, integrity and general business ability has won the good feelings of all at "42," as well as those with whom he has done business in the various parts of the European Mission. We wish him a pleasant journey over sea and land, with a safe arrival at home, and a happy greeting from a joyous family and numerous friends.

PRESIDENT HINTZE of the Turkish Mission will leave for Glasgow to-day and will sail on the s.s. *Astoria* on the 3rd.

RELEASES AND APPOINTMENT.—Elder A. A. Thomas of the Welsh Conference has been honorably released to return home on the s.s. *Astoria*, from Glasgow, February 3, 1900.

Elder Heber B. Smith of the Liverpool Office has been honorably released to return home and will sail per s.s. *St. Louis* from Southampton, February 10, 1900.

Elder Joseph E. Helm has been transferred from the Manchester to the Bristol Conference.

DEATH OF ELDER A. W. C. L. KEILHOLTZ.

We were much pained to hear of the death at Arnheim, Netherlands, of Elder Adolph W. C. L. Keilholtz. Word came by telegram that he passed away on Thursday, January 25, 1900. Elder Keilholtz, accompanied by his wife, landed at Southampton, November 6, 1898, and proceeded from there to his field of labor in the Netherlands Mission. The home of Brother and Sister Keilholtz is in Salt Lake City, where they were highly respected by their acquaintances. They have faithfully discharged their duties in the mission field, and Elder Keilholtz has gone to receive his reward, while it is a severe trial to his faithful wife, for whom our heartfelt sympathy goes out and for whom our prayers ascend to Him who alone can give that consolation so much needed in such cases.

While we haven't full particulars, we understand that the body will be prepared for burial and will be carried to their Utah home for interment.

ABSTRACT OF CORRESPONDENCE.

PRESIDENT GEO. RUFF writes from Nottingham under date of January 30, 1900, as follows:

"The inclement weather has been very much of a detriment to the work. Some of the Elders have suffered from colds, so tracting and outdoor work have been impeded. However we are holding cottage meetings and classes, which are evidently doing much good.

"I am sorry to say that death has recently come in our midst; Edith, the little daughter of Brother and Sister Henson of the Nottingham Branch succumbed to diphtheria last Friday morning, at 6:30.

"It has proved a severe trial to her parents as Edith was an amiable child, the embodiment of patience and filled with childish faith in the Redeemer.

"Brother and Sister Henson are firm in the faith, and the hope of a glorious resurrection, which the Gospel imparts, has done much to make them submissive to the will of God. The funeral was held yesterday in the cemetery chapel under the direction of the president of the Conference.

"The services at the chapel were brief and simple, but affecting. At the grave the usual dedicatory prayer was offered."

WELSH CONFERENCE.

THE Welsh Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened at 188 Cathays Terrace, Cardiff, January 28, 1900. Meetings were held at 10:30 a.m., 2:30 and 6:30 p.m.

In addition to the President and Traveling Elders of the Welsh Conference, there were present Platte D. Lyman and James L. McMurrin of the Presidency of the European Mission; President Joseph H. Friesby and Elder Jas. W. Lesueur of the Bristol Conference.

10:30 a.m. Meeting conducted by President Wm. J. Wale.

Singing. The opening prayer was offered by Elder Edward Thomas.

Singing. President W. J. Wale made a few opening remarks and referred briefly to the great responsibility that rests upon the Latter-day Saints.

The general authorities of the Church and the Presidency of the European Mission were presented and sustained unanimously. Wm. J. Wale was sustained as President of the Welsh Conference, and John W. Peters as clerk, with the Traveling Elders to labor in the Conference as follows: Cardiff district, J. W. Peters and David Edwards; Penarth district, W. H. Thomas and J. T. Thayne, Jr.; Abertillery district, Edward Thomas and Geo. W. Watkins; Carmarthen district, R. E. Jones and R. E. Davis; Swansea district, W. E. Jones, N. P. Aagard and E. G. Hughes; Newport district, Lewis Williams, George Q. Morris, David Crackles and Wm. Stoddard; Rhondda district, Henry John and Benj. Williams; special traveling Elder, A. A. Thomas.

The following statistical report for the past six months was read: Number of branches, 5; Missionaries from Zion, 19. Elders, 10; Priests, 5; Teachers, 32; Deacons, 11; members, 211; total officers and members, 269; children under eight years of age, 31; total number of souls, 300. Baptised, 11. Emigrated—over eight years of age, 6; under eight years of age, 3; died—over eight years of age, 1; under eight years of age, 3. Children blessed—of members, 3; of non-members, 5. New Subscribers for STAR, 4. Strangers' houses visited—in tracting, 10,706; by invitation, 468. Tracts distributed, 36,296. Books distributed, 291. Gospel conversations, 1,986. Meetings held—indoor, 185; out-door, 147. Sunday school sessions, 68; M. I. A. sessions, 68; Theological classes, 13.

The remainder of the meeting was spent in testimony bearing.

Singing. Prayer by Elder J. W. Peters.

2:30 p.m., Singing. Prayer by Elder Geo. Q. Morris. Singing.

President P. D. Lyman occupied the time and delivered a comprehensive discourse upon the first principles of the Gospel.

Singing. Prayer by President J. H. Frisby.

6:30 p.m., Singing. Prayer by Elder E. G. Hughes. Singing.

President J. H. Frisby spoke upon the order of the principles of the Gospel of Christ, and how through obedience we can obtain a knowledge of them.

President James L. McMurrin delivered a discourse upon authority, and showed very clearly that those who presume to officiate in the ordinances of the Gospel should be called of God.

Singing. Prayer by Elder N. P. Aagard.

A Priesthood meeting was held at the same place on Monday at 10 a.m., at which the Elders gave very favorable reports, and received some valuable instructions from the Presidency.

The meetings were all well attended by Saints, friends and strangers. The excellent attention that was given by those present, and the eagerness with which they caught the words of eternal truth as they fell from the lips of the servants of the Lord, clearly demonstrated that they were intensely interested in the all-important subject—eternal life.

J. W. PETERS, Clerk of Conference.

BUDDHA AND CHRIST.—Some time ago Dr. Talmage in one of his vivacious sermons stated, just as if it were a fact of history, that Jesus Christ spent his early manhood in India. Such a statement has no evidential basis, but there are certain interesting questions suggested by it. The Rev. Dr. Schwartz, writing in the *Church Gazette*, deals with one of these. Was there any intercourse before the time of Christ between India and Palestine? A chronicle dating from the fifth century A.D. informs us that there was a large settlement of Buddhist monks numbering several thousands at Alexandria, somewhere about the middle of the second century before Christ. As there were commercial relations between Syria and India, some of the Jewish merchants travelling to and fro, or a few of the colonists on their return home from India, may have communicated to their countrymen some of the startling doctrines which they had heard in that strange land, which in the eyes of antiquity was above the Karma of mystery and romance. The Essenes were in all probability the intermediaries between Buddhism and the older and newer forms of Judaism. It is a singular fact that of the real personality and history of Buddha in his earlier years we have copious accounts, while of Jesus Christ we know very little indeed till we come to the three or four last years of His career. If Buddhism influenced Judaism, it never has exercised much effect on Christianity. Christ, of whom we know so little as to His life, overshadows Buddha, of whom so much is recorded.

ALL may do what has by man been done.

AN EVIL TENDENCY.

A LADY physician in New York has stated without reserve, and her remarks have been published in the papers of that city, that the tendency to resort to some sort of stimulants is increasing more rapidly among women than among men. She says: "The number of women drunkards is increasing. The increase is not among so-called 'society women' alone, but among all our women. It is not a class condition, or a local condition. It is a race condition. It is the result of over-stimulation of certain nerve centres in preceding generations."

Discussing the cause of this evil, the doctor disputes the idea that the saloon, and the manufacture and sale of liquor, are responsible. They are but the supply that comes to meet the demand, and the habit originates in a physiological cause. This she thus describes:

"Too much luxury is producing an increase in the use of stimulants. We Americans are paying to-day for the luxury of our immediate ancestors by the alarming increase in the use of alcoholic and other stimulants, which means degeneration and decay. The period following the civil war was the first in which the American people were able to enjoy complete ease. In all classes of the community there was an increase of nervous excitation, Thus was founded the fearful thirst for stimulants which results in the increase of drunkards to-day."

Excessive luxury has been the cause of national decay in past ages. Why should not a similar effect be produced by the same cause in this age? Riches, after which the world is rushing, unless acquired with honor and used with discretion, are a delusion and a snare. The lust of wealth, the sensuality that so often follows its acquisition, produce the evil fruits that are seen to-day as they did those of old. And "the sins of the fathers are visited upon the children."

A steady, consistent, temperate life, with a gradual attainment of the legitimate results of industry, is one of the great and important objects that should be kept in view. The people of Utah should profit by the experiences of older communities, and by following the counsel and example of wise, temperate and inspired men and women. By avoiding the excesses which have become common among mankind, they will not only enjoy longer and more tranquil lives, but will bequeath to their posterity less of the tendencies to vice than are now prevailing, and in a few generations the pristine strength and natural living of patriarchal times will be restored, and sound minds in sound bodies will glorify the new age of humanity.

Meanwhile, would it not be just as well if the good women of the East who are so much concerned about marital affairs in Utah, which they do not understand, would spend a portion of their time in trying to correct the evils of which the New York lady physician so strongly complains, and thus exhibit a little consistency as well as Christian charity?—*Deseret News*.